Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL POETRY.

[For the Christian Register.]

PHARAOH AND THE EGYPTIANS.

They fled before the face of Pharaoh
A mingled band of aged and of young;
Leaving the land where they had lived despised,
As slaves and bondmen—for that happy rest
Which God had promised should be surely theirs.
Sadness was on that crowd; its stamp was set
On every brow, as if there were no hand
To shield them from the dangers gathering
Over their lonely and bewildered way.
Yet they were not alone. That God (who ne'er
In trial or in guilt deserted them—
Even when their knee to idols had been bent,
And from their fathers' God they coldly turned,
Whose patient hand still opened to receive
In mercy back his much loved Israel,)
Watched o'er their path; and in a cloud by day,
By night a flame of fire, his angel went
Their wand'ring steps to guide, their heart to cheer.

'Twas morning, and the brilliant cloud still flung
Its cheering light o'er Israel; and yet
They murmured at their lot; as if they had
Been led from Egypt's fertile, pleasant shore
Sadly to perish in the wilderness.
Behind them came the hosts of Pharaoh.
Before them lay the waters of the sea,
Which, like a barrier impassable
Shut out all hope of safety or of flight.
Yet they were not alone. At God's command
The rod of Moses was stretched o'er the Sea;
The foamy waves disparted, and where late
The indivisible waters rolled
The flying tribes of Israel now trod
Upon dry land—and as they fled—the while
Like marble walls the liquid waters stood,
As tranquil, noiseless and immoveable.

The cloud still hung above, and while before
It sent a radiant light, behind was cast
Darkness and gloominess, which all the soul
Of the Egyptians chilled. Hardened in heart,
And, mad with rage and pride, headlong they rush—
Horsemen and chariots confusedly—all
Into the bosom of the dark Red Sea—
To perish—yea, to perish there; that thus
By triumph glorious of power divine
O'er human passion, enmity and pride,
The idol-trusting world might know and feel,
'There is but one eternal, living God.'

The outstretched rod of Moses caused that flood
Again to know its place. Now death was there.
That army, which, in its late splendor seem'd
A thing too proud to perish in an hour,
Was whelmed in death by God's o'er-mast'ring power--
Slave and proud chief, chariots and horsemen—all
Slept in one grave, were covered by one pall.—A.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

RELIGIOUS CONVERSATION.

How far should religious topics be introduced into social and general conversation?

On this question, as on many others, there have been extremes of opinion and conduct. There have been those who in the common intercourse of life, have with the most scrupulous and vigilant timidity avoided all expression of religious sentiment, or even a remote allusion to this great concern of man. Nor has this aversion been confined to the worldly and thoughtless. There are Christians of sincere and deep piety, who have cherished secret devotion with unwavering avidity, and turned with frequency to the revelations of Christianity, as the darling interest of their souls, who have yet shrunk from any exposure of the religious feelings, opinions, or hopes, which chiefly occupy their meditations, from an overdread of religious ostentation—an apprehension of degrading the holy aspirations of eternity by profane admixture with the concerns of time—an anticipation of ridicule—or as prudent conformity to the supposed requisitions of custom.

On the other hand, we have seen men, with an earnest and sincere zeal for the promotion of religious principle, untempered by judgment, who have obtruded, upon every conversation, however incongruous, and upon every company, however unprepared, the exhibition of their religious views. Not only indisputable religious truths and precepts, but particular religious dogmas, which few only deem essential, have been pressed upon the unwelcome ears of the sceptical, the busy, or the gay, with a disgusting pertinacity, and indiscreet disregard of propriety.

It is clearly not the path of Christian duty, to adopt either of these courses on invariable principle, without regard to times or circumstances. Principle, as well as prudence, requires that we should regulate our religious influences upon others, by a view to their most salutary effect; which can never be produced by a timid neglect of all proper opportunities of exerting them, on the one hand, or an irritating violation of the conventional urbanities of society, on the other. The seed we would sow, to be productive, must not be parsimoniously withheld, nor idly scattered upon barren or unprepared soil. We are never to be ashamed of the religion we hold dear, or shrink from its avowal and defence, however unpopular. But we are to be careful not to expose it unnecessarily and ineffectually, to the contempt of the sceptical, or the scoffs of the profane.

We have reason to believe, and to rejoice that religious conversation is more sanctioned by custom than formerly. The sublime and interesting topics of the gospel are no longer strange language to our ears, nor are its hopes and consolations limited as formerly, to the house of worship, or the bed of the dying. I have said there is reason to rejoice at this, because I cannot doubt that it both indicates & produces an increased religious character in the community. I am aware that I shall be reminded, by the sneer of the sceptic, that nothing is gained by this, but a new object for the gossiping of fashion;—that the subject of the last sermon or tract, is given out along with the report of the last change of the weather, the arrival of the last ship, the success of the last election, or the story of the last novel,—is treated with equal insensibility and dismissed with equal facility;—or, that opposite theological tenets are brought up, and the scriptural and rational proofs of them arrayed, to give opportunity for the exhibition of powers of argumentation, or to gratify the love of contest.

It is too true that these abuses of religious conversation exist, and to considerable extent; but I am indisposed to admit, that they are the only forms of it. I trust there is much—and much more than heretofore—of serious, practical, improving conversation on religious truth; many views elicited by friendly conference, which dispel perplexing doubts, enlighten the understanding, elevate and purify the pious feelings, and open brighter anticipations of future destiny. And even where no higher object than mere amusement or disputation is proposed, I doubt whether religion can be treated in any manner, (excepting that of ridicule) without leaving some impressions of its restraining and sanctifying spirit.

This change in the customs of conversation in society, highly auspicious as I conceive it to be, renders however the duty of the Christian in regard to it more difficult, and perplexing, and the decision of the question now proposed more requisite. When the introdction of religious conversation was forbidden by general consent, in all social and convivial circles, as a breach of good manners, the religious man, if professing politeness or even humility, might allege with propriety that he had no authority from his Master, or claim from his situation or talents, to infringe a custom, to which the most respectable of his fellow Christians conformed;—that therefore to respect a silence, which yet he might much regret, was the only path he had to choose. But now, when religion is one of the admitted and legitimate topics of the day; when not only opportunities are constantly afforded him of expressing his religious sentiments without offence, but the subject is even pressed everywhere upon his attention, and his opinions irresistibly challenged, he is divested of every pretence for withholding whatever influence he may possess, for the religious improvement and correction of his fellow men.

Yet, while it is clear, that religious conversation cannot be properly introduced and maintained at all places and times alike, nor in any occasion to an unlimited extent; it becomes a question of serious importance to what extent it may be done, and under what circumstances. The question is obviously one to which few general rules can be applied. We must be principally guarded by the nature of individual cases, and the immediate judgment arising out of them. It may however be pertinently asked, whether much of the timidity, engendered by the former reserve on religion, does not still attach to the minds of intelligent Christians? whether we yet avail ourselves in a sufficient degree of the freedom of religious conversation now permitted, to lead the thoughtless and the worldly to this all important interest of their souls; and to give more solemnity and elevation to the tone of polite conversation? Is there not yet a disposition to consider religion as a distinct and exclusive subject; to limit it to particular seasons and places, and to regard it as desecrated by connexion with the most innocent and rational occupations of life, which its chief purpose is to adorn and purify. May not religious topics be more deliberately and designedly started, on occasions other than those exclusively devoted to them,—with the direct purpose of receiving or imparting instruction. Difficult passages of scripture, or perplexing comparisons of its doctrines with the teachings of nature and experience, constitute, it is conceived, an inexhaustible fund of interesting speculation, which would not be out of place in any intellectual circle, and could not fail of deeply interesting the mind, and improving it in religious knowledge.

Is it objected, that this might give to religion too speculative a character, or place it too much out of the reach of ignorance or affection? It may be replied that this is the only way in which it can be made attractive to reasoning, investigating minds. That it was for this very purpose that it was designedly left by its author in partial obscurity, and thus adapted to the curiosity with which we are endowed. Do we desire evidence of this truth? Let us observe the inoperative indifference with which trite reiterations of plain scriptural precepts, are received by wearied audiences. Do we ask authority? Let us read the Epistles of St. Paul, and say if that distinguished Apostle, who preached to the ignorant as well as the learned, discouraged the use of bold and deep speculation.

However these points may be decided, it will be admitted that the subject is fraught with momentous interest. If our religious knowledge, principles, and temper have a controlling influence over our future everlasting condition, their acquisition and due regulation are unspeakably important, and the conversation which will aid this desirable purpose can scarcely be too much encouraged; for it may be doubted whether any subject can maintain a deep and permanent hold upon the imagination and affections of intelligent beings, in a social state, which is not fostered by the sympathy of reciprocal expression. And when we view our fellow men, not in the cold aspect of worldly selfishness, as strangers, connected by no ties but those of interest or convenience, but in the more endearing light which Christianity has thrown over them,—by which they are perceived to be children of the same common Father, inheriting the same common nature, common affections, and common wants,—and destined to share together an eternity of common association and friendship, then we perceive that the animating influence of religious expression, so requisite to us, is in like manner needed by all around us. Then we feel the obligation to commence that intercourse here, which alone can prepare us and them, for the more exalted communion of an everlasting future.

BIOGRAPHICAL.

[From the Christian Pioneer.]

DAVID HUTTON.

Died at Port Glasgow, on the 14th December, Mr. David Hutton, in the 69th year of his age. This excellent man was well known to many of our readers. There are those, who are now the ministers of various English congregations, who will well remember the kindness with which he always received them, the warm interest which he took in the progress of their studies, and the friendship with which, as a father to a son, he individually entered into their future prospects. Mr. Hutton was a druggist, and was, therefore, as dependent in his business as any individual could be, on the public for support. But considerations of worldly emolument never for a moment weighed with him, against the decisions of conscience. Nearly thirty years since, he embraced, and to his honor be it recorded, he openly avowed the principles of Christian Unitarianism. For a long period he stood alone, enduring with Christian firmness the scorn and obloquy which assailed him. Gradually, however, the rectitude of his conduct gained a hearing for his faith, and he was happily instrumental in leading several others to join him in the worship of the Father as the only God. All denominations respected Mr. Hutton; another proof, that honesty united with virtue, however obnoxious may be the principles professed, will always secure esteem and confidence. His funeral was attended by a very large company. At the earnest request of the small Unitarian society of Port Glasgow, Mr. Harris preached a funeral discourse there on the following Sunday, 20th December. From the passage, Leviticus xix. 32, '*Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God;*'—the preacher, after delineating the comfort, respectability, and happiness of virtuous old age, pointing out the unspeakable value of Christian privileges and hopes, and dwelling on the importance and necessity of religious principle, for the perfect developement of virtuous character, and the righteous conduct of life, thus introduced the character of his deceased friend:—

'Such do I think to have been the views and feelings of our departed friend. It has been my general custom, on occasions like the present, not to mention particularly any traits of the character of those who are gone. There are circumstances and individuals, however, where it is necessary and useful to make special application. It is the death of such an one, on which we are now assembled together to meditate. And it cannot but do us good to reflect on an untiring love of Christian knowledge and of moral excellence, which cast a moral dignity around the scenes of private life—a sterling Christian integrity, which, in opposition to the world's scorn, and the world's indifference, firmly adhered to the path of rectitude—which, whether others would hear or forbear, upheld the standard of Christian righteousness—which induced a character naturally retiring, to sacrifice individual feeling for public benefit, and which, amidst the cares and labors of necessary employment, still made it a part of duty to aid the inquiries and build up the virtues of the friends with whom he associated—which, regarding the purity of heaven's truth and God's worship, as more important and more obligatory than the denunciations and death inflicting statutes of man, openly and fearlessly professed his faith in the proscribed opinions, and after the way which the world called heresy, steadfastly worshipped the God who supported and blessed him; whose private walk was the illustration of his public teachings, both redounding, in their appropriate sphere, to human improvement, and to God's glory. And standing here, as I do now, to improve the mournful dispensation which has deprived us of our friend, I am forcibly reminded, that the last time I spoke within these walls, was on the dedication of this building to the sacred worship of the One and only God, in the name of our Lord and Saviour Jesus Christ. Eight eventful years have nearly expired since that interesting and happy day, but I have not forgotten, nor can I, the sacred pleasure which lighted up the countenance of our venerable friend, when we entered, for the first time, this house in the multitude of the tender mercies of our Maker; this house, the structure of which he planned, and over the erection of which he watched with indefatigable attention, and the accomplishment of which was one of his fondest wishes, tending as he hoped it would, to the excitement of religious inquiry, and to the promotion of the pure and undefiled religion of the Christ of heaven. The constancy of his attendance here, and the fervency of a zeal which no indifference on the part of others, no untoward circumstances arising from unforseen events, could cause to langnish, you all can witness. He joined with you in your devotions this day fortnight. By him the services were conducted here only three weeks since. And when, last Sabbath day, enfeebled by disease, and racked with pain, the wish was kindly and considerately expressed on your parts, that the service should be relinquished, as it might, perhaps, disturb him, his mind rose superior to the troubles of the body, and at his earnest request, worship was conducted as usual, he having said, *it would do him good to hear the singing*. And it was the last which he was destined to hear on earth. He expired, as you know, about five o'clock, on Monday morning, with the calmness and serenity so correspondent to the doctrines of his faith, so illustrative of his walk and conversation.'

"The chamber where the good man breathes his last,
Is privileged beyond the common walk of virtuous life,
Quite in the verge of heaven."

INTELLIGENCE.

SOCIETY FOR SUPPRESSING INTEMPERANCE.

A public meeting of this society was held on Monday evening, in the Hall of the Representatives, in the State House. The area in front of the Speaker's desk, and the small galleries, were appropriated to ladies, and were well filled. The rest of the house was crowded with gentlemen. The meeting was opened with prayer, by Dr. Tuckerman; after which the Chairman and President of the society, Dr. Warren, stated the purpose of the meeting; which was to extend a knowledge of the objects and doings of the society, and to excite an interest in them, by the reading of the annual Report, and by such discussions as it might be the means of calling forth. He gave, also, for the information of those who had not attended previous meetings, a brief history of the society, and of other efforts which have been made in the same cause.

The society, he said, was founded in 1812, and principally by the efforts of the Hon. Nathan Dane, of Beverly, seconded by the late Governor Brooks, Hon. Samuel Dexter and other gentlemen of distinction.

The society was at first regarded with distrust as visionary, and was even a subject of ridicule. It was however kept alive, by the persevering efforts of the gentlemen already named; till through these efforts and the attention attracted by the annual addresses, a change was wrought in the public mind, and the society regarded with the respect which its benevolent design and efforts merited.

It was only about four years past that the subject had taken that hold on the public mind, which was thought to justify the call of a public meeting of our citizens to discuss the merits of the question in regard to the suppression of this growing and enormous vice. The subject was then earnestly and ably discussed. Since that time public meetings have been annually held. A newspaper, devoted expressly to the leading purpose of the society, has been established, and in conjunction with other efforts has undoubtedly effected much good.

More recently another society, on a more extended scale, called the 'American Society for the promotion of Temperance,' has been established, and by the employment of travelling agents, has procured the formation of a great number of auxiliary societies, whose members are already computed at more than 200,000, while every day adds two or three auxiliaries, each containing on an average 100 members.

The Massachusetts Medical Society has voluntarily given the aid of its example, advice, and general influence, in discouraging the use of spiritous liquors. And the more effectually to accomplish the proposed reform, a resolution was adopted by that society within a few years past, to discontinue the prescription of tinctures,—or those liquid medicines in whose preparation an important ingredient was ardent spirits,—as the free use of these tinctures had undoubtedly in some instances laid the foundation of intemperate habits. The result of this resolution has been found in a high degree favorable; as appears by the testimony of a respectable apothecary, who states that previously to that time, he sold as much of such medicines in a month as he now sells in a year. The use of wine has also been discouraged by the Medical Society, as not adapted to invigorate the animal system. They recommend pure water as the most natural drink, and as most conducive to health and happiness. A premium of $50 has also been offered and awarded for the best dissertation on the effects of ardent spirits on the animal system. This dissertation has been published and extensively circulated. A benevolent gentleman of this city has also recently offered a premium of $50 dollars for the best dissertation on the effects of tobacco, ardent spirits and wine. About twenty different manuscripts have been received. The decision will soon be made, and the successful dissertation will be given to the public.

The favorable influence of the society has been particularly manifested in the change produced in the city on our public days, in regard to quietness, order, and propriety of demeanor among the lower classes. The prohibition of the sale of liquors on our common, was finally decided on, by the Mayor and Aldermen at the request of this society. To evince that the prohibition was not from any desire to abridge the rational enjoyments of any class of citizens, the society, at considerable expense, procured on those occasions, the entertainment of music. The result of these measures has been such as to meet the highest approbation of all sober and well disposed citizens. There are, however very many in our community who remain untouched by our efforts, and whose welfare requires the continued and persevering labors of the society.

Dr. Warren having concluded his remarks, the Annual Report was then read by Dr. J. B. Flint, Secretary of the society. The following is but an imperfect account of the leading features of the Report.

There are many circumstances of encouragement, attending the efforts of the society. Among these may be named the multiplication of societies for similar purposes—the increased sense of the great evil of intemperance which seems to be entertained in the public mind—and the evident disposition of those magistrates who regulate the licenses for the sale of spirits, to cooperate with the temperate and the good, in this benevolent work. There is much, however, yet to be done,—much need of continued activity and watchfulness. The great evil against which we are to strive derives much of its power from the cheapness of liquors. It is desirable then, that the price should be enhanced by an increase of duties, and taxes. In England much has been effected by this method, in preventing the prevalence of intemperance.

But it is objected, that in this way a large portion of the people is deprived of an important means of enjoyment, and, as they think, of comfort. And what then? Shall we knowingly and deliberately encourage this infatuation? Shall we sacrifice our judgment to our feelings, and by a false compassion, become the partakers of other men's sins? No. Let the strong sense we have of the certainly ruinous tendency of this indulgence, prompt us to perseverance in the work which has been so well begun.

By the National Government, which could do much, little has yet been done towards the discouragement of this vice. There is, then, so much the more reason why the subject should be seriously considered, and resolutely acted on by our State Governments. Let the tax on retailing licences be increased from *four* to *twenty* or *thirty* dollars; and let other suitable measures be devised and adopted by which the facilities for obtaining the intoxicating draught shall be diminished.

To the objection that the enemies of ardent spirits, though loud in their outcry against *them*, would be very unwilling themselves to give up the use of *wine*, it is replied, that, admitting this to be true, as it probably may be in some cases, yet it should be borne in mind that wine does not often lead to intemperance; and besides, we decidedly discourage its habitual use.

It is an object of great importance to provide some substitute on public days, for the pleasures of which many are deprived by the loss of this indulgence of their appetite for drink. The introduction of music, athletic exercises, games, exhibitions of the arts, &c. is recommended. The prevailing attention now given to Lyceums will exercise a happy influence in this respect. Knowledge advances, and it will refine and exalt the mind and character, and by degrees, it is to be hoped, will cause a higher and better taste to triumph over the grosser appetites. Our free schools, and our Sunday schools also, have done something, and may do more to limit, and finally to remedy the great evil against which we contend. To facilitate this purpose it is desirable that a manual, on the subject of intemperance, be prepared to be read in all our schools.

From these means of *prevention*, we may pass to the consideration of what may be done for the *cure* of those who have given themselves up to the power of this great enemy of human virtue and happiness. An Asylum for Drunkards is recommended, where they shall be constrained to be temperate, till the constitution shall be purified and relieved of that maniac thirst which is deaf to all entreaty, all reason, and which even braves death and hell. This is the only source of hope for the confirmed drunkard.

The report closed with the following resolutions:—

Resolved, That while the habit of intemperance has been diminished by the efforts of this and other associations, it must still be considered as foremost in the rank of vices; and worthy of the best efforts of philanthropists and patriots to subdue it.

Resolved, That in the opinion of this meeting the use of *ardent spirits* is unhealthy; that it is

inconsistent with a vigorous action of the bodily and mental powers; and, that therefore, we recommend an entire abstinence from them, to all classes of the community.

Resolved, That the officers of this society be requested to open correspondences on this subject, with other countries, in order to ascertain what progress has been made in the diffusion of correct opinions in regard to the use of stimulating liquids.

Resolved, That the report made at this meeting be accepted and printed; together with an account of the proceedings thereon; and such additional information as may hereafter be obtained; and that the same be distributed as widely as possible.

On motion of Mr. A. Adams it was voted that the question of adopting the resolutions be taken on each resolution separately. The Chairman having invited remarks on the resolutions, from any gentlemen present, the meeting was addressed at some length, by Hon. William Sullivan, Hon. Mr. Calhoun, and Judge Simmons; and more briefly by Messrs. Brooks of the Legislature, John Tappan, Henry J. Oliver, George Bond, Dr. John Ware, Rev. Mr. Pierpont, and others.

In the account which we have here attempted to give of the remarks, we request our readers, in justice to these gentlemen, to understand, that we do not pretend to give the exact words of the speakers, but only a very imperfect sketch, of some of the leading sentiments.

Mr. Sullivan said,—

He took to himself blame for not having earlier and more fully acquainted himself with the designs and operations of the society. He recollected that at its establishment the project was deemed by many, visionary and hopeless. Some opposed or discountenanced its efforts, because they were themselves unwilling to give up the indulgence, and others because they were incredulous in regard to its success. It did seem indeed an evil against which it were almost hopeless to contend. The habit of drinking in a greater or less degree was firmly fixed in all classes of the community, and its propriety and even use were strenuously defended. It must be expected, therefore, that the success of such a society would at first be very limited, and at best would manifest itself but slowly.

This society, however, amidst all the discouragements that have attended its labors, has proceeded with that calm, steady, and consistent perseverance which has commanded for it the respect and won the approbation and countenance of a large proportion of the respectable and influential part of the community. It has adopted discreet and generous principles of action. It has not by offensive attacks on individuals, and by rash and indiscriminate charges of intemperance, alienated and driven from them those, who they might fear were yielding to the power of the enemy, and who perhaps were themselves earnestly striving to overcome it. It has addressed itself rather, to the reason and understandings of men, and taught them that they must be the makers of their own happiness; and by fair and candid argument, in its public addresses and other publications, has furnished to the people the means of discerning their own errors and faults, and perceiving where their true interest and happiness may be found.

He [Mr. S.] doubted whether the objects of the society would be much promoted by excises on spirits. The people must be taught to govern themselves, to resist the temptation. We must, as one has well said, 'put a padlock on the mind.' We must learn to govern our appetites and desires, and teach others to do it. We must enlighten the public mind, must make the practice of drinking disreputable, and by the mighty power of public opinion exterminate the evil from society.

The meeting was next addressed by Hon. Mr. Calhoun.

He had been much gratified, he said, by the statements of the report, and by the remarks of the Chairman. He had been especially pleased by what he learnt to have been the course pursued, in regard to this important subject, by the gentlemen of the Massachusetts Medical Society. He rejoiced at the great change which had already taken place throughout New England in the habits of the people, in respect to the vice of intemperance. Wherever he travelled this change was strikingly visible. In this city especially, our public days, which were formerly disgraced by excess and riot, were now particularly distinguished, by the quiet and orderly demeanor of the people. How has this change been produced? It has been done by the judicious labors and operations of this society. It is a noble work, and worthy of the honorable men who have devoted their time and strength to its accomplishment.

But with all that has been done, there is a wide field of labor still open before us. Poverty and crime still abound. And how are they to be overcome? We have talked and counselled and legislated from year to year, and what have we effected? We have mistaken the true method of exterminating the evil. We have suffered the destroying enemy to range unmolested, and to attain a giant-like strength, before we have met him for the combat.

The inhabitants of this Commonwealth annually pay $50,000 for the support of paupers. And it has been stated on the most undoubted authority that *three fourths* of the pauperism and *nine tenths* of the *crime* are attributable solely to intemperance. *Fifty thousand dollars* are annually paid by the inhabitants of this state as a bounty on intemperance! We hear or read of this, perhaps,—but do we feel and realize it? Does it come home to our hearts in a manner to arouse us to an effectual use of the means for suppressing the evil? What are these means? They are to be found in those various instruments and facilities for mental cultivation and rational amusement, which characterize the present period; in Lyceums, Mechanics' Associations, and other institutions for diffusing useful knowledge, and for furnishing to the mind a self-producing power of happiness. They are to be found also, especially, in Savings Banks, by which those whose savings are little, may save that little from the all-devouring and insatiable cup; and what is of far greater importance, may save their characters and families from ruin and their minds from the agony of remorse.

Mr. Calhoun was followed by Dr. Brooks of Bernardston.

He spoke of having himself heretofore declined giving his aid to societies of this description, from the impression which his observation of the proceedings of their agents had left on his mind that they were sectarian and exclusive in their character. He was happy to learn that the Massachusetts Society for Suppressing Intemperance was not of this description, and he should cheerfully give it his sympathy and cooperation.

The meeting was then addressed by Judge Simmons.

He felt a deep interest in the operations and success of the society. He had never doubted it might be successful, to a certain extent. We might operate on the cultivated and refined classes of society,—might give them a taste for higher pleasures than those which were realized from the use of intoxicating drinks. If no other methods would succeed, we might render it unfashionable and vulgar to drink, or to offer strong drinks to those who visit us. He rejoiced that this great improvement had already been effected. The practice is now in a great degree banished from good society. But to produce a change in the habits of the lower classes of society is a different affair; it is indeed a labor of great magnitude. How shall it be done? How shall we operate on those who are chiefly given to sensual indulgences—whose principal pleasures arise from the gratification of their inferior appetites? They do not come here, to listen to these discussions. They do not hear the public addresses and sermons which are intended to expose the evils and dangers of this indulgence. They do not read the newspapers, which, to the great honor of their conductors, have generally, throughout the country, raised on this subject a loud voice of warning and reproof. They do not come within reach of scarcely any of the influences by which others may be led to a voluntary abandonment of the practice.—To reform them then, or at least to relieve society from the effect of their vices, we must put the means of indulgence as much as possible beyond their reach. The facilities for this indulgence, this self-destruction, in our city especially, are enormous. They thrust themselves upon your notice at every corner, and almost at every door. By examinations not long since made, it appeared that there were between 600 and 700 licensed houses in this city for retailing ardent spirits—the principal part of which are properly denominated dram shops or tippling houses. With these facts before us can we wonder at the evils which surround us? And have we not a duty to perform in regard to these abuses? Let the well disposed and the benevolent, who perceive and deplore the evil—let them try whether the power of public opinion may not compel a reformation in this respect. By an examination of the laws in regard to licensed houses for refreshment, we shall find that they will not justify more than about *twenty* in our city, instead of six hundred.

Let me particularly allude to *one* establishment of corruption and vice in our city. I mean the Theatre. In that single house there are seven or eight different bars where all kinds of intoxicating liquors are furnished; and the rioting and violation of law, which are the evident consequences, are most alarming. Do our Mayor and Aldermen know the extent of this evil? Or have they not power to prevent it? The relation in which he [Mr. S.] stood to the Police of this city, gave him great opportunity for knowing the extent and causes of delinquency and crime. And he could affirm with confidence, that *nineteen* in *twenty* of the complaints of assault and violence which came before the court, were to be attributed wholly to the influence of liquor. Is it not time then that we should give our decided countenance, our earnest cooperation to a society whose benevolent aim it is to abate, and if possible to destroy, this dreadful source of suffering and crime?

Mr. John Tappan then rose and addressed the meeting.

Having been a member of this society from the beginning, and one of its founders, he had witnessed with great pleasure the interest manifested in its objects by the gentlemen present. His particular purpose in rising, however, was to call the attention of the meeting to the measures which had been adopted by the Legislature of New Hampshire, for suppressing intemperance. They had passed a law which forbid the retailing of ardent spirits in quantities less than a pint; and the result had been to lessen the consumption of liquors, to an extent beyond the most sanguine hopes of the friends of temperance. He could not sit down without expressing the gratitude and admiration he felt for the course pursued in regard to this subject by the gentlemen of the Medical Profession. No class of men had made such sacrifices of interest to duty. It was admitted on all hands that at least one third of the calls for medical aid arose from the vice of intemperance, and yet this class of men had led the way in these benevolent movements,—had come nobly forward and given their persevering and most efficient aid in pointing out and remedying the evils of intemperance.

Mr. H. J. Oliver rose to correct what he supposed a wrong impression left on the minds of the audience by the allusion of Judge Simmons to the number of licensed tippling shops in our city.

It was probably true, he said, that the number *had been* upwards of 600, as stated. But that gentleman would be glad to learn, that the Mayor and Aldermen have now resolutely set their faces against the evil, and have already reduced the number of licences to about 300. In regard to the Theatre, and its purlieus of corruption, the Mayor and Aldermen, he said, have no concern with the regulation of them whatever. This was wholly under the control of the Legislature, who granted the charter for a Theatre, and left its internal regulations to the petitioners or to its managers.

Judge Simmons explained,—

His statements were made from the result of inquiries published about the middle of the past year. He was ignorant till now of the progress of reform. He rejoiced that the work of reformation had been begun and so successfully advanced.

A discussion of considerable interest afterwards arose on the subject of a resolution which had been submitted, to discourage the use of *wine*, as unnecessary, and when habitually used, as injurious.

Mr. Bond thought that the abandonment of the use of wine would injure rather than promote our success in suppressing the evils of intemperance. The introduction of the low and cheap wines of France and Germany, he believed, would be found salutary rather than injurious to the morals of the community, by taking the place of more intoxicating drinks. He most heartily wished success to the efforts of the society, and cheerfully cooperated with them, but he feared they might defeat their benevolent purposes by recommending the measures contemplated by the resolution.

At the request of Judge Simmons, Dr. Warren expressed his opinion in regard to the effect of such wines. Though not as injurious as the stronger wines, he believed that the abstinent would find themselves gainers, both in comfort and bodily vigor. The Hon. Mr. Sullivan, and Dr. John Ware addressed the meeting briefly in favor of Mr. Bond's suggestions. A few remarks were also made by Rev. Mr. Pierpont. The resolutions which we have inserted above were then unanimously adopted.

CHRISTIAN REGISTER.

BOSTON, MARCH 13, 1830.

ORTHODOX SUNDAY SCHOOLS.

In our notice of the Christian Examiner, in the Register of last week, we alluded to a work called Union Questions, designed for the use of Orthodox Sunday Schools throughout the United States. We stated that it was guilty of teaching an illogical and inconclusive mode of reasoning to the children, in whose instruction it is employed. The following facts and comments are offered on the subject, by the writer in the Examiner. We hope our readers will give them their serious attention.

But we bring a more serious charge against the work under review. We complain, not so much that the mysteries of Orthodoxy are inculcated, as that the pupil is taught to reason illogically and inconclusively. We complain, not so much as rational Christians, as rational men; and we think we have a right to complain. Will it be believed that in the nineteenth century, and in a region renowned for the general diffusion of knowledge, the officers of a highly respectable association, composed of some of the leading men of several denominations of Christians, should recommend, without qualification, a work, on almost every page of which the child is made to infer that Jesus Christ is God, from the simple fact that he wrought miracles! Yet this is done in the Union Questions—a work probably more extensively used in the Sunday schools in the United States than any other. Probably several hundred thousand children are instructed from this manual—receive some of their most lasting impressions in regard to the meaning of the New Testament from a work in which they are taught that Jesus Christ must be the Supreme God, because he was able, by his word, to multiply the loaves and fishes, to still the raging of a tempest, to heal the sick, or to raise the dead to life!

We neither mistake nor mis-state the case. Take the following for an example. The twenty-second lesson in the first volume contains an account of the miracle of feeding five thousand men with five loaves and two fishes; in reference to which the following questions are proposed.

'Who alone could cause the loaves and fishes to increase? Who created them at first?—What evidence have you in this lesson that Christ is God?' Vol. I. p. 88.

Similar questions are proposed in reference to almost every miracle of our Lord. Take another specimen. The following questions occur in the seventeenth lesson, in reference to the miracle of stilling the winds and waves.

'Do the winds and waves obey any but God? Did not this miracle prove Jesus to be God?' Id. p. 71.

The evangelists inform us that at the commencement of the storm Jesus was asleep on a pillow. In reference to which circumstance, the question is proposed—

'Does that show that he was *man* as well as *God*?' Id. p. 70.

Many questions like the following occur in the work before us.

'How were the three persons of the Godhead manifested to man, at the baptism of Jesus?' Vol. I. p. 43.
'Could any mere creature give such power?' [viz. as Jesus gave to the twelve apostles.] 'Who, then, must Christ have been?' Id. p. 76.
'What do you owe him,' [Christ,] 'since you have been made by him?—John says *the Word* was God: Can you mention any other passages of scripture which prove that he is God?' Id. pp. 46, 49.
'John says he created all things: Where else in scripture is he mentioned as Creator?' Id. p. 49.

What confusion must there be in the mind of an intelligent child, who, after being taught in this way, that Jesus is God, meets with the following questions, which are found in the same work.

'Whom has no man seen?' (John i. 18.)
'Who has declared him?
'Who is the only begotten Son?' Id. p. 50.
'Why *had* God forsaken him?' (Matt. xxvii. 46.)
'Had *he* deserved to be forsaken of God?' Id. p. 133.

But it is in reference to the conclusions drawn from the miracles of Christ, that we complain of dishonest dealing. The subject is one, we contend, of no common importance. It is no small thing that half a million of the rising youth of our country, are, we will not say indoctrinated in error, though this we believe, but taught to reason must absurdly from admitted facts. For we put the question to the Orthodox themselves, and we do it with great solemnity—we ask whether they are prepared to defend the kind of reasoning on which we have animadverted? Do they really believe that the inference is a legitimate one that Jesus is God because he wrought miracles? If so, what will they say of the miracles of Moses, Elijah, and others which are recorded in the sacred writings? If it is a legitimate inference from the miracles of the loaves and fishes that Jesus is God, may we not infer from the miraculous supply of meal and oil, in the case of the widow of Sarepta, that Elijah was God? Elijah also raised the widow's son to life, called down fire from heaven, and himself ascended thither in a chariot of fire. Add to this, that his name is by interpretation *God our Lord*, as that of Immanuel, given to Jesus, is *God with us*. Are our Orthodox brethren then prepared to follow out the principle adopted in this manual to its legitimate consequences, and to say that every one who performs a miracle is God? If not, are they willing that their children should be taught to reason thus inconclusively? Is it lawful, is it right, thus to trifle with the sacred writings? We are confident that every fair mind must perceive at a glance the disingenuousness of such a course, and that many, who, through ignorance or inconsideration, have given it their countenance, will reprobate it at once, as soon as the facts come to their knowledge; and we greatly overrate the intelligence and honesty of the Orthodox community, if the evil be tolerated much longer, and if a revised edition of the work, of whose general character we have formed so favorable an opinion, be not called for speedily, and in a voice that will be heard.

We republish the above excellent remarks from a conviction of their great importance. Let them be read and pondered. Let the public know what are the books used and the instruction given in the Sunday schools which they are called upon to patronize, before they yield them their support and encouragement. Let parents be alive to the incalculable injury which their children receive, by the union of instruction and sophistry, of useful knowledge and absurd theories, in their early religious education. Let them entrust the susceptible minds, which they are called to train up for immortality, to those teachers only whose religion is at war with their reason, and in whose instructions the whole nature of the child, the intellect as well as the feelings, the head as well as the heart, receives a due share of attention.

INTERPRETATION OF SOLOMON'S SONG.

In the last number of the Eclectic Review, we find with pleasure some valuable remarks upon this curious and difficult portion of the Old Testament. Of this singular exposition, as is well known, very various and opposite opinions have been entertained. Some, and not a few among the wisest critics, doubting its claims to a place in the sacred volume, regarding it as a mere epithalamium, or nuptial dialogue, or as Bishop Lowth would entitle it, as somewhat more agreeable to the genius of the Hebrew, 'a song of Loves;' while others, with Patrick and the older commentators, read in it only a beautiful prefiguration of Christ and the Church; and have celebrated it as a sublime and beautiful poem, expressive of the ardent desire of Solomon, and even of all Israel, to see and to enjoy the Messiah. It is with this view of the design of the book, that Dr. Watts has set his poetical versions of some of its passages, among his Spiritual Hymns and songs. For a time, even these were favorites in our churches; and were deemed specially appropriate to the communion service, designed to commemorate the love of Christ and the gratitude of his followers. But, happily, a sounder judgment and a better taste have prevailed; and such hymns, if retained at all, in more recent selections, have gradually passed into disuse. Indeed nothing can be more unfavorable to the true spirit of devotion than the strange allusions to sensual images, in which, admitting it to be a sacred poem, it abounds. From such images Dr. Watts' hymns are by no means free; for as Dr. Belknap remarks in the preface to his own collection, 'epithets and allusions are there taken from "mortal beauties," and applied to the Saviour, with a license disgusting,'—we should say, alike to good taste and to the serious mind.

We are happy to agree with the writer of an article in the Eclectic, in his commendation of the subjoined remarks of the Rev. John P. Smith, in a late work, entitled 'Scripture Testimony to the Messiah.' Dr. Smith, it may not be improper to state, is an orthodox divine of some celebrity in or near London; and particularly distinguished himself as a controversialist in reply to some works of the late Mr. Belsham.

'The authority to put upon it an allegorical interpretation, rests upon no scripture ground; but such a ground, explicitly laid down, would be necessary to render the allegorical interpretation admissible in principle, and to direct its actual application. Unless a Divine sanction and direction could be produced, no man has a right to assume it. I can conceive of no method of treating written documents, that is more arbitrary, precarious, and destructive of certainty. By it, the whole testimony of the Scriptures might be broken up, the use of language would be exploded, and any words might be made to signify anything. This scheme was probably invented by some of the Alexandrian Jews, whose carnal minds were enamoured with the Platonic and the Stoical inventions for supporting the credit of the heathen mythology, by turning its fables into allegory. In the writings of Philo, we see it largely displayed; and the infatuation was imbibed by too many of the early Christians. * * * The extravagance appears to me to be, if possible, still greater, of applying the language of the Song of Solomon to the devotional exercises of the penitent believer in communion with his God and Saviour; for that language is far indeed remote from the deep humility, the reverence and godly fear, which are the inseparable characteristics of all the prayers and praises of one who, though pardoned and favoured with all spiritual blessings, can never, and would never forget the lowliness becoming a penitent sinner, when admitted to the presence of the Holy One.

'Further, this book declares no sacred truths; it includes no lessons of faith, obedience, and piety towards God, or of duty to man; it never introduces a devotional sentiment; it makes no mention of Jehovah, his dominion, his laws, his sanctuary, or his worship; it has no appearance of being a religious poem, didactic, devotional or prophetic. I can discover no evidence to conceive of it as any other than a pastoral eclogue, or a succession of eclogues, representing, in the vivid colours of the Asiatic rural scenery and artificial decoration, the honourable loves of a young bride and bridegroom, with some other interlocutors.'

DR. EDMUND CALAMY.

AUTHOR OF NON-CONFORMISTS MEMORIAL.

We are gratified in selecting, as our readers may find on our fourth page, a notice of this eminent divine, and truly catholic man, from the Memoirs of his own Life written by himself. This work has been shut up in manuscript for almost a century, and is now just printed. Besides the faithful picture, which it exhibits of the author himself, there is much interesting anecdote and valuable information relating to the times in which he lived, and many of the distinguished personages, with whom he was conversant. There is no part of these volumes that may be read with more pleasure, or benefit, than some of the narratives, with which it abounds, of his intercourse as a Pastor with his own people, or with individuals and families in London, chiefly in humble life, who in their straits and troubles, spiritual or temporal, were benefitted by his good judgment and charity. He seems to have been singularly fitted for the office of an adviser in delicate or pressing circumstances: and in multiplied instances was sought for this purpose by those, who were total strangers to him. There is nothing in the biography of good men more useful than their experience of this sort: and from some of the incidents related by Dr. Calamy, presenting as they do striking traits of character and views of human life, ministers may learn how to be kind, and yet cautious; freely to give as they have received, and yet not to suffer themselves to be taken with guile.

Dr. Calamy was distinguished also for other excellent gifts; for his deference and charity to others, while he was moderately orthodox himself: and for his independent opposition to his exclusive brethren, when they would impose upon him or the church, the heavy yokes of their subscriptions and articles of faith.

Would that this excellent race,—of whom we lament so few remain,—uniting in their characters and influence what they cannot reject of orthodoxy, with what all should exercise of Christian charity,—were multiplied among us.

NATIONAL DANGERS.

We have had pleasure in reading the remarks which we here quote from Chancellor Kent's Commentaries. The are worthy of being well pondered by every friend of our republican institutions.

'If ever the tranquillity of this nation is to be disturbed, and its peace jeopardized, by a struggle for power among themselves, it will be upon this very subject of the choice of a President. This is the question that is eventually to test the goodness, and try the strength of the Constitution; and if we shall be able, for half a century hereafter (1826) to contrive to elect the chief magistrate of the union with discretion, and moderation, and integrity, we shall undoubtedly stamp the highest value on our national character, and recommend our republican institutions, if not to the imitation, yet certainly to the esteem and admiration of the more enlightened part of mankind.

'The state of society and of property in this country, and our moral and political habits, have enabled us to adopt the republican principle, and to maintain it hitherto with illustrious success. It remains to be seen whether the checks which the Constitution has provided against the dangerous propensities of our system will ultimately prove effectual. The election of a supreme executive magistrate for a whole nation, effects so many interests, addresses itself so strongly to popular passions, and holds out such powerful temptations to ambition, that it necessarily becomes a strong trial to public virtue, and even hazardous to the public tranquillity.'

Our experience has already taught us the soundness of these suggestions. What is to be the remedy of the predicted dangers? We must enlighten and elevate the mass of the people, give them that knowledge which will enable them to think and act independently,—which will cause them to scorn the unreasonable and usurpated influence of hireling editors. Above all, we must stretch out a hand of earnestness and power in aid of the efforts that are making for the moral and religious cultivation of the young. Let the alarming progress of youthful corruption be stayed. Let the minds of our young men, the rising hope of the nation, be thoroughly imbued, not only with knowledge, but with correct moral and religious principles. Let them be early habituated to the exercise of discriminating thought, as well as of true and candid judgment on the tendency of public measures, and the character and example of public men. Let them learn that selfrespect, and fortitude, and that true love of country which can stand firm against the misdirected influence of wealth; which even amid poverty and scorn will not bow to gilded corruption. It is here that we must look for the antidote of danger. It is here that we must rest our chief hope of the permanency of our institutions.

Bramin Religion.—It appears by a late article from St. Petersburgh, that Mr Humboldt, in his last journey, saw in the government of Astracan a variety of sects of the Bramin religion. He visited a magnificent Thibet temple, in the neighborhood of Synopea, for the Bramin religion, where 30 monks in embroidered robes and seated on silken cushions were singing a hymn of thanks for the victory gained over the Turks. The Khan of the horde of the interior Khurghis, Dschan-Gir, surrounded by all his pomp, and eight Sultans, were present at the ceremony.

*** We have inserted a communication in reference to our editorial remarks of last week, because they are supposed to have borne too severely upon an individual. We wish not to engage in personal controversy, and leave the subject to the judgment of those who have access to the documents, which we used.

*** The account we have given respecting the Society for suppressing Intemperance, has extended much beyond our original purpose, and has obliged us to defer several articles.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

In your last paper, Mr. Editor, I observsd, with regret, some editorial remarks, that, to me, did not appear to be in perfect keeping with the spirit of *liberality*, which the Register is supposed to profess and support. You speak 'of contempt of the constitutional government, violation of conditions voluntarily accepted as the price of privilege, practical equivocations, and virtual falsehood;'—and you represent the advocate of one of the banking institutions as 'appealing to the general practice in justification of errors, which are *acknowledged* to have been committed, and to have been *considered errors at the time*.' Now, Mr. Editor, is this a fair and impartial statement of the case? Did this advocate, or any other individual, acknowledge these alleged violations of law to have been 'considered errors at the time'? Was it not, on the contrary, expressly contended, that the persons concerned in the institution in question acted according to their honest construction of the charter, and to what they considered its true meaning and intention? And so far from 'appealing to the general practice in justification of errors,' did they not, on the contrary, contend, that the general practice was according to law;—and that the almost uniform practice and opinion with respect to its true meaning, by men of the best standing and purest character, and some of them eminent as lawyers, was of high authority with regard to what should be considered the correct construction of the acts in question? And did they not insist, that even if it should appear that their construction was erroneous, yet the opinions and practice of others, whose honesty, integrity, and good intentions could not be impeached, should be considered, at least, as presumptive evidence, that the intentions of those now accused were likewise honest and pure, and that if they have committed errors, they were errors of judgment and not of intention?—I speak not of unimportant deviations, on which no stress has been laid; but of those which have been considered and represented as of so heinous and unpardonable a nature.

Now, Mr. Editor, I ask, is this acknowledging the commission of wilful errors? Is it justifying the commission of wilful errors, by appealing to the general practice of committing wilful errors?—I think not. Is there no weight in the argument respecting the true meaning and construction of a law, by citing the general opinion and practice of the best and most intelligent men?—Are you, as a Christian, prepared to cast such a sweeping censure upon our most eminent citizens, and upon so many otherwise unimpeached members of churches, both liberal and orthodox, as would be implicated in the accusation, that this general practice among bank directors is deserving of the epithets, with which you have thought proper to associate it?

The uncertainty of the law has grown into a proverb. It is a maxim even among lawyers, that the construction of every statute remains extremely doubtful, till the courts of law have fixed its meaning. Nothing shows more plainly the different ideas conveyed by language to different minds, the effect of prejudice and private interest in warping opinions, and the little indulgence which we accord to others who may honestly differ from us, than the history of the church and its interminable controversies. If a text of scripture be understood by one pious Christian to have a meaning directly contrary to that which another pious Christian affixes to it, when both declare that its meaning is so plain, that he who runs may read; and if it be the professed creed of *liberal* Christians, that both may be good and honest men, when they believe and practise so differently; why may not the same liberal indulgence be extended to a disagreement in opinion and practice in secular affairs,—in the construction of human as well as divine laws? And why should not the same mantle of charity be spread over our disagreements in one case as in the other? Is Christian tolerance to be restricted to religious opinions? Is human nature liable to involuntary error in nothing else?

A statute may appear perfectly plain on a first perusal, even by men practically acquainted with the nature of its details. But when we come to practise under it, obscurity, inconsistency, contradiction, impossibility, start up in formidable array, to thwart and embarrass the fairest mind and the purest intentions. In such cases, it is not, perhaps, to be wondered at, that sometimes the Gordian knot, which could not be untied, should be cut.

A SUBSCRIBER.

[For the Christian Register.]

MR EDITOR,—It would gratify a subscriber to your paper, would you, or any of your correspondents, give through your columns, the proper pronunciation, with the authorities, of the word *Lyceum*.

E. L.

DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

Senate. On Friday a report unfavorable to further legislation in regard to the survey of Boards &c. was accepted. Several resolves passed which were of too local a nature to interest our readers generally. After some discussion, the bill providing for the appointment of an additional Justice of the Supreme Court was referred to the next session; Yeas 27, Nays 7.

On Saturday the resolution from the House, in regard to the proposed amendments to the Constitution was committed to a select committee. This resolution was discussed on Tuesday, and with two amendments was adopted; Yeas 25, Nays 5.

The doings of the Senate on Monday were unimportant. A resolve on the petition of the American Colonization Society was referred to the next session of the legislature.

The most important discussions of Tuesday, were on the proposed amendments to the Constitution, which with some variations were adopted. Yeas 25, Nays 5.

The petitions of the Banks, 57 in number, for a renewal of their charters were referred on Wednesday, to the next session of the General Court; as were also the petitions of Rufus Davenport and B. Russell in behalf of the Debtor and Creditors society—the resolves about a fire proof room in the State House, and about an address to the Governor in regard to the removal of Hon. S. Leland, from his office as Judge of Probate. A bill passed to be engrossed, in concurrence, in addition to an act providing for the instruction of youth.

The doings of the Senate on Thursday were not important. Hon. Samuel Lothrop, President of the Board, obtained leave of absence for the remainder of the session. A unanimous vote of thanks was passed for his able and faithful discharge of duty. Hon. Mr. Fowler was elected President *Pro. tem.*

House. Bills passed to be enacted on Friday the 5th inst. to incorporate the second religious society in Waltham; the Boston Flint Glass company; the Ocean Insurance company; Becket Mutual Fire Insurance company; to reduce the capital of certain Banks; providing in certain cases for the election of Mayor; establishing salaries for County Attornies. The question of the proposed amendment to the constitution was again discussed and an amendment finally adopted, yeas 222, nays 85. The amendment provides that each town containing 1200 inhabitants may elect one Representative, and that 2400 inhabitants shall be the mean increasing ratio for every additional Representative. Towns containing less than 1200 inhabitants may elect one Representative every other year, or may unite with a similar town contiguous and send one every year. A similar increase of the ratio of representation shall be made in A. D. 1842, and every tenth year afterwards, if necessary, to prevent the House of Representatives from becoming too numerous. Not less than 75 members of the H. R. shall constitute a quorum for doing business. [The amendments proposed by the Senate to this form, were to require that the population of the towns should be determined by the preceding U. S. census, unless the State should provide some other mode of determining it; also, to require that the travel and attendance should be paid out of the public treasury.

On Saturday an order of inquiry passed in regard to the encouragement of Useful Inventions and the Mechanic Arts, in this commonwealth,—also on alterations of the law providing for the collection of taxes; and on some proposed method of more exactly determining the time of the entering of Deeds for Registry.

Mr. Saltonstall of Salem, from the Judiciary Committee, to whom was committed the bill to incorporate the 'American Society for the promotion of Temperance,' submitted a statement on that subject, some extracts from which will be found in another part of this day's paper. Tuesday was assigned for the consideration of the subject. It was on that day discussed at some length, both in the morning and afternoon sessions, but no question was taken before the House adjourned.

The question in regard to a revision of the laws relating to Debtor and Creditor, was committed to Messrs. G. Blake and W. Sturgis of Boston, and Mann of Dedham, with such as the Senate may join to report at the next session of the Legislature, a bill embracing all necessary provisions and modifications relating to the same. [In the Senate, on Monday, this order was referred to the next General Court.]

On Monday an order previously submitted was considered and passed, which provided that a joint committee be appointed to inquire into the expediency of addressing the Governor and Council on the subject of the removal of the Hon. Sherman Leland from the office of Probate Judge in Norfolk county, on account of the report of the committee who had under consideration the case of the Brighton Bank. The same committee was ordered to consider the expediency of further measures in consequence of the reports upon the Sutton Bank and the Brighton Bank.

A resolve was also passed appointing a joint committee to examine the Banks of the Commonwealth, instead of requiring of them certain returns. A resolve passed for erecting a Lunatic Hospital. Bills passed to be enacted to incorporate the Franklin Railroad company; to apportion a tax of $75,000.

On Tuesday the subjects of assignments of property by insolvent debtors, imprisonment for debt, attachments on mesne process were referred to a select committee to report at the next session. A bill passed to be enacted concerning town and county bridges; also several others of a local nature.

On Wednesday, the amendments proposed in the Senate to the alterations proposed by the House to the constitution of the State, were adopted in the House and an order was passed providing that the amendments be published in all the newspapers in the Commonwealth. It is understood that these amendments must be sanctioned by the next General Court before they can be submitted to the people for their adoption or rejection.

The bill relating to mortgages of personal property was amended and passed to a third reading. A resolve was passed and sent up for concurrence, to apply to the General Government for surveys of Railroad routes from Boston to Lake Champlain.

The principal part of Thursday was taken up in discussing the bill for incorporating the American Society for the promotion of Temperance.

An amendment was proposed which provided that any persons might become members of the Society by paying five dollars, or life members by paying thirty dollars, and be entitled to vote. This amendment occasioned considerable discussion. It was however finally adopted by a large majority. The friends of the bill in its original form then expressed a wish for an indefinite postponement of the question or a reference to the next General Court.

A reference to the next session was refused. The question was then put whether the bill in the amended form should pass to a third reading, and was decided in the affirmative, 175 to 64.

CONGRESS.

Senate. On Saturday the 27th the bills making appropriations for the Naval and Military service were read a second time. The debate on Mr. Foote's resolutions occupied the remainder of the day.

On Monday several petitions were presented and disposed of. The subject of encouraging the colonization of free negroes was discussed. Also, as usual, the land resolutions.

The bill to provide for taking the fifth census was discussed on Tuesday, and finally ordered to a third reading. Mr. Knight and Mr. Clayton took up the remaining part of the day in remarks on Mr. Foote's resolutions.

The Senate was principally occupied on Wednesday on executive business.

The greater part of Thursday was also spent on the consideration of Mr. Foote's resolutions and in Executive business.

On Friday the bill making appropriations for the support of Government for the year 1830 was earnestly debated.

The Senate was engaged on Saturday in the consideration of the appropriation bill.

House. A resolution was adopted in the House on the 27th authorizing the Naval Committee to adopt some measures by which the use of ardent spirits in the Navy might be abolished. The claims of Mrs. Decatur were debated till the adjournment.

The principal part of Monday was spent in debate on the question of printing a memorial of the Yearly Meeting of the Society of Friends in New England, against the removal of the Indians. It was finally voted to print the memorial.

On Tuesday an animated and somewhat prolonged discussion took place on the subject of a Memorial from Philadelphia, praying for a modification of the duties on imported iron.

The principal part of the day on Wednesday was spent in the consideration of a contested election.

On Thursday Mr. Johnson from the committee on the Post Office and Post Roads made a Report on the subject of a discontinuance of Sunday Mails against the object of the memorialists. A long discussion ensued on the motion to print 10,000 copies of the report.—Before the question was taken the House adjourned.

The subject was resumed on Friday and it was agreed to print 10,000 copies. Another report containing the views of the minority of the committee was submitted, and 10,000 of that, also ordered to be printed. The subject of a contested election occupied the rest of the day, and the principal part of Saturday.

American Temperance Society. In another part of this day's paper we promised some extracts from a Statement, by Mr. Saltonstall, chairman of the Judiciary Committee of the House of Representatives, on the subject of the petition of the '*American Society for the Promotion of Temperance*,' for an act of incorporation. It appears that this Society was formed in 1826. The first meeting preparatory to its formation was held in the Vestry of Park Street Church, in January of that year. It consists at present, of about 150 members, from different parts of the United States. It has also already 1100 auxiliaries, which contribute to the funds of the Society, and these auxiliaries are rapidly increasing. The 3d article of the Constitution of the Society provides that 'The Society shall, from time to time, elect additional members, as they shall judge expedient, always keeping in mind that elections are so to be made as shall best accord with the design of rendering this a national institution, and giving it the most extensive influence possible.'

The 4th article provides that any person may become an honorary member by the payment of $30 to the funds; or an honorary Vice-President by paying $250,—but neither of these can vote with the Society unless he has been elected a member.

The following extracts from the report will show the views of the committee on the subject.

'The Committee take great pleasure in expressing their belief, that the Society have exerted a very powerful and beneficial influence in calling public attention to the important object of the association, and they rejoice in its success. The attention of the whole community is now aroused to the evils of intemperance.—Much has been done for the suppression of this vice—much remains to be done; and they would deeply regret that any course should be taken with the bill under consideration, which would have a tendency to lessen the exertions of this Society in so good a cause—the promotion of temperance.

'The Committee, however, feel it to be their duty, from the circumstances under which the subject was submitted to them, to state to the House, that the Society have confined their elections, almost, if not quite, exclusively, to those, whose views on certain religious subjects are supposed to be alike; and it has been frankly avowed by those officers of the Society with whom the Committee have had communication that, *they wish to act with those who have the same common views and feelings.*

'The Committee are all of opinion that this is an incorrect principle, for an association for such an object, as that of this Society. It is confiding to a part, what is equally interesting to all. The object is a general one—the suppression or a gross and degrading vice, whose ravages are confined to no party or denomination but extend throughout the community. The Committee can perceive no connexion between endeavours, to suppress this vice and any peculiar religious opinions. There can be none. There should be none. It must interfere with the usefulness of such a Society, to have it understood, that persons, however sincere in their endeavors to promote its object, are not to be permitted to associate with them, for that purpose, on account of a difference in religious belief. As stated in their addresses to the public, they make their appeal to *all benevolent men.* They have taken the name of "American," and assume to be *a National Society.* Liberal contributions have in fact been made by men whose theological tenets differ from those of the members of the Society. They have given proof by their donations that their "views and feelings," with regard to the professed object of the Society, are alike; and why, then, should not they enjoy the privilege of membership, in an institution which they have aided by their contributions? In the opinion of the Committee there is danger, that an exclusion of a part of the community on such grounds, may lessen the usefulness of the Society, and prevent such cordial co-operation between them and similar institutions, as the great object to be accomplished requires. It is not to be expected that those who are not thought worthy of confidence, who are not permitted to aid a Society in any way but by pecuniary contributions,—will long continue to aid in this mode. It may lead also to the suspicion, that the avowed object is not the only one, but that measures may be pursued to effect that, in such a manner as at the same time to promote others, in which the members feel a deep and common interest.

'There is a great difference between Societies of this description, and those for the support of public worship, and similar purposes—and those for the propagation of what is deemed by the members to be religious truth. In those cases, moreover, the name of the Society generally designates its character.

'The ostensible object of this association is the promotion of temperance, and the committee see no reason why it should not be open to all who are willing to associate for so good an object, and one in which the whole community have in truth a common interest. It is public in its nature, and the object of all who associate to promote it, is or should be, the public good.

'The Bill under consideration provides that the Society may hold real estate whose annual income shall not exceed $1500—and personal estate of the value of $30,000,—but there is no limit to the income that may be derived from Auxiliary Societies, extending through the country. The influence and patronage of such associations may become vast. As the object is of general interest, and the funds are derived from general contributions, why should their management and disposal be confirmed to any one class? The committee can see no reason.'

In the views contained in this statement the committee were agreed. There was a difference of opinion, however, in regard to the expediency of passing the bill. Some of the committee were of opinion 'that the Legislature ought not to sanction an association of this nature by an Act of incorporation, unless provision is made in it, that its privileges shall be free to all who will comply with certain regulations, as the payment of some certain sum, or by an annual payment, and they would propose amendments to that effect.'

Amendments to that effect were proposed and adopted, as will be seen by our account of legislative proceedings; and the bill was then passed to a third reading by a large majority.

The Massachusetts Society for Suppressing Intemperance, as we have stated in another place, was formed in 1812, and is now in active operation. Any person may become a member by paying two dollars.—The Society is not incorporated.

The Militia.—The Militia bill has finally passed both Houses. It provides that the amount of poll tax paid by each soldier who produces equipments and a uniform dress and performs active duty be refunded to him on producing the certificate of the commanding officer of Companies that such duty has been performed. It exempts all persons over 30 years of age from active duty; provides for three trainings a year, imposing a fine of four dollars for absence from May training, and twelve dollars for absences from all the trainings of the year.

Importance of the Study of Anatomy. A lecture was delivered to the Members of the Legislature, by Dr. Warren, on Wednesday evening, in the Medical College in Mason Street, on the importance of the study of Anatomy. An able report has also just been submitted to the legislature by Mr. Saltonstall, chairman of the Judiciary committee, on the subject of legalizing the study of Anatomy as an important means of increasing the security of life, as well as of protecting the sepulchres of the dead. It is our intention to publish this report on the last page of our next paper.

Boston Society for the Diffusion of Useful Knowledge. Hon John Pickering will repeat his lecture this evening, at half past 7 o'clock, at the Hall of the Athenæum.

Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

Land West of the Common. The following resolve was submitted and passed to a second reading in Common Council, on the evening of March 8th.

Resolved, That it is expedient to commence the filling up of the land appurtenant to the Common and the formation of a dyke sufficient to exclude the tide water from the same, and that provision ought to be made for this purpose in the appropriations for the present year.

The president of the Common Council, on the same evening read the following note from the Mayor.

To the City Council,

GENTLEMEN: Having become the proprietor of the original portrait by Copley of the late JOHN HANCOCK, I do myself the honor to request your acceptance of it, in behalf of the City. The picture though in fine preservation, requires cleaning and varnishing, and the frame must be almost entirely renovated and gilt. I have placed it in the hands of an artist for those purposes, and shall instruct him to deliver it to your order when completed, and hope it may suit your pleasure to give it a place in Faneuil Hall.

I have the honor to be with great respect your most obedient Servant. H. G. OTIS.

March 8th, 1830.

Female Academy in Derry, N. H. We are happy in being able to express a favorable opinion of this school, of which an advertisement will be found in this day's paper. It is about forty miles from Boston. Its location is said to be remarkably pleasant and salubrious, and the school is under the care of approved instructers.

Counterfeit Money. A man by the name of Spaulding was lately arrested in Groton, on the charge of passing counterfeit money. Counterfeit money of different kinds was found upon him.

Newspapers. It appears, by the New-York Register, that there are 211 newspapers published in that State, of which 47 are in the city of New-York.

There was a severe snow storm, in New-York, on Friday. The storm came from the south. In Philadelphia it commenced on Monday.

From Europe. English papers to January 22d have been received. They furnish no important news. Lord Redesdale died Jan. 16, aged 81. The King had been ill but was convalescent. Unsuccessful attempts had been made by the West India planters to obtain a reduction of the duties on sugar.

Certain modifications of the Treaty of Adrianople, favorable to the Turks, had been granted by the Emperor of Russia.

An Albanian chief has pillaged and laid waste the country around Belgrade in consequence of a neglect of Jussuf Pacha to pay him as agreed 750,000 Turkish Piastres, for his services in helping to quell the insurgents of the Morea.

To Correspondents. We have taken some liberties with the two last paragraphs of A.'s poetry. We hope it will not discourage him from further attempts.

MARRIAGES.

In Newcastle, Me. Capt. James Robinson to Miss Priscilla Gludden.

In Washington, Hon. Augustine H. Shepperd, member of Congress from North Carolina, to Miss Martha Turner, of W.

On the 4th of Jan. at the house of Isaac C. Barnet, Esq. Consul of the United States, at Paris, by the Right Rev. President Marron, one of the pastors of the Protestant Reformed Church, George W. Greene, Esq. of Rhode Island, grandson of the late distinguished American General of that name, to Miss Carlotta, daughter of Louis Slorzosi, Esq. of Rome.

DEATHS.

In this city, Angeline A. Ammidon, aged 37; Lydia Black, 32; Doris Macomber, 28; John Joy, 73; Henry Pero, 26; Keturah Smith, 73; Harriet H. daughter of John Mellen, 12; Mr. James Perkins, 78—He was a soldier and officer of the American Revolution.

In Northampton, on the 7th inst. Hon. Levi Lyman, aged 67 years.

In Portland, on the 8th inst. Rev. Nathaniel Webster, pastor of the First Church in Bedford, aged 81.

In Union, Me. Mr. Jonathan Breck, aged 67, one of the soldiers under Lafayette during the revolution.

In New York, Col. Richard Platt, an officer of the Revolutionary Army, aged 76.

At Cincinnati, Father Hill, of the Catholic Church, brother of Lord H. and nephew of the celebrated Rowland H.

POPULAR EDUCATION. Strangers who may be in the city on Monday next, on the subject of Education, are invited to meet at the Columbian Hall at 3 o'clock, P. M. of that day.

Primary and Sabbath School Teachers of the city are requested to meet at the same place at 3 o'clock this afternoon. *Saturday, March 13th*, 1830.

FEMALE SEMINARY. *The Adams Female Academy* will be opened for the reception of Young Ladies on Wednesday, April 21st.

The course of instruction here adopted includes all the higher branches which are usually taught in similar institutions in this country.

Its local situation is highly favorable to the health of the scholars, and its funds are amply sufficient to insure its permanency, and to provide all those facilities which are so necessary in a thorough course of Education. It has a very good Library, Chemical and Philosophical Apparatus.

The Instructers will make every exertion to promote the moral as well as intellectual improvement of those who are intrusted to their charge.

Board from $1,25 to $1,75 per week. Tuition $5 per quarter.

CHARLES C. P. GALE, *Principal.*
Derry, N. H. March 2d, 1830. 3ti.

ENGLISH PUBLICATIONS.—*Newspapers, Magazines, Reviews, and New Books.*
EDWARD WILLMER, Bookseller, and Newspaper Agent, Liverpool, announces to Public Libraries, Reading Rooms, and other Literary Institutions, Editors, Booksellers, and private Individuals, that they may be supplied with English Books, Magazines, Reviews, Newspapers, Prices Currents, Shipping Lists, and every description of English Stationery, also, all the European Foreign Journals, with the utmost punctuality, all which are packed up secure, and shipped to New York, Boston, Philadelphia, Charleston, New Orleans, all parts of North and South America, and the Canadas.

Periodicals sent via. New York go secure in locked up bags to the New York Post Office.

☞ *The situation of Liverpool will ensure a much earlier delivery of these publications, than can be obtained from any other Port in England.*

Orders transmitted to E. Willmer direct to Liverpool, accompanied by a reference for payment, or handed to his Agent, Mr. W. A. COLMAN, Bookseller, &c. Park-Place House, New York, with a remittance, will meet with prompt attention.

For the punctual transmission of the above, by every Packet Ship, E. W. begs to refer to the following:—
Messrs. J. & J. Harper, Publishers, New York,—Editor of the Albion, New York,—The Courier, Boston,—The Telegraph, Washington,—The Daily Chronicle, Philadelphia,—The Patriot, Charleston,—The Gazette, Montreal,—The Exchange News Room, Quebec. 4t. March 13.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the twentyfourth day of February, A. D 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit*:

'Peter Parley's Tales of Animals; containing descriptions of 300 Quadrupeds, Birds, Fishes, Reptiles and Insects, with numerous engravings.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS.
Clerk of the District of Massachusetts.
4t. March 13.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES *in North Bridgewater.*
MISS J. A. PERRY, *Instructress.*

THE Spring Term of this School will commence on Monday, the 5th of April next, and continue 16 *weeks* The various branches attended to, together with the price of tuition for the term, are as follows:—Reading, Orthography and Defining, Penmanship, Geography and Grammar, $3.—Same with History, and Composition. Lace and Muslin Embroidery, $4.—Same with Botany, Arithmetic, Chemistry, Astronomy, Natural, Intellectual and Moral Philosophy, Elements of Criticism. Map-drawing, Painting of various kinds, Gold Lace, Bead, Purse, Net and Rugwork, $6. French Language, $6,50. A Scripture lesson will be given out for a Sabbath exercise. The young Ladies will be classed, according to their respective studies, each of which, will be systematically pursued. Such branches as require, will have the aid of Globes and a Philosophical Apparatus.

Books, Stationary and materials for work, will be supplied, if requested. The number of scholars is limited. Price of board, including washing, for the term, $28.

References—Rev. D. Huntington, Rev. J. Goldsbury, E. Whitman, Esq. North Bridgewater.—Mr. D. Noyes Boston.
Feb. 27. 5t.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. VII, *for March*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. The Roman Catholics. Memoirs of Scipio de Ricci, late Bishop of Pistoia and Prato, Reformer of Catholicism in Tuscany under the Reign of Leopold. Edited from the Original of M. de Potter, by Thomas Roscoe.

Art. II. Books for Children. 1. American Popular Lessons, chiefly selected from the Writings of Mrs. Barbauld, Miss Edgeworth, and other approved Authors. 2. Sequel to American Popular Lessons. By the Author of American Popular Lessons. 3. Poetry for Schools; designed for Reading and Recitation.—By the Author of American Popular Lessons. 4. Primary Dictionary; or Rational Vocabulary: consisting of nearly four thousand Words. Designed for the Younger Classes in Schools. By the Author of American Popular Lessons.

Art. III. Public Opinions and Public Morals. A Sermon preached in the Cathedral Church of St. Paul, May 8th, 1828, at the Festival of the Sons of the Clergy. By the Rev. Philip N. Shuttleworth, D. D.

Art. IV. Books for Sunday Schools. Union Questions; being a Compilation from 'Questions on the Selected Scripture Lessons,' &c. Prepared by Harkey Fisk, &c. Revised by the Committee of Publication of the American Sunday School Union.

Art. V. Edmund Calamy, and Philip Doddridge. 1. An Historical Account of my own Life, with some Reflections on the Times I have lived in (1671-1731.) By Edmund Calamy, D. D. Edited by John Towill Rutt. 2. The Correspondence and Diary of Philip Doddridge, D. D.: with Notices of many of his Contemporaries; and a Sketch of the Ecclesiastical History of the Times in which he lived. Edited from the Original MSS. by his Great-grandson, John Doddridge Humphreys, Esq. 3. Letters to Dissenting Ministers, and to Students for the Ministry, from the Rev. Job Orton, &c. with Memoirs of his Life, by S. Palmer. 4. Memoirs of the Life, Writings, and Character of Dr. Philip Doddridge, by Andrew Kippis, D. D.

Art. VI. Principles of Congregationalism. The Second Century Lecture of the First Church. By C. W. Upham.

Art. VII. Obstacles to the Progress of Knowledge. 1. Address to Infant Schools. By William Russell. 2. Practical Observations on Popular Education. 3. American Lyceum, or Society for the Improvement of Schools, and Diffusion of Useful Knowledge.

Art. VIII. Immortality of the Affection's. Future State of Man. March 6.

WILLARD'S RHETORIC.

JUST Published, by L. C. BOWLES, and for sale at the Bookstores, 'Rhetoric, or the Principles of *Elocution and Rhetorical Composition*.' By SAMUEL WILLARD, D. D. A. A. S. Author of 'The Improved Reader,' 'General Class Book,' &c.

Teachers of Academies and Schools, can receive a copy of the Book, for examination, by application to the Publisher. Feb. 20.

SELECTED POETRY.

DEATH'S TRIUMPHS.

Some mothers, perhaps, on reading the lines that follow, may find them, with slight variations, applicable to their own case. Their effect, however, we trust, will not be alone to awaken grief and uncover the wounds of affection. They may tend to *fix right purposes* in the heart of the *young* mother, who, aroused by them to a view of what privations and trials may await her, shall make it the choice purpose of her soul, that the young 'buds of promise' which are given her to nurture, be 'trained for the skies'—be so fixed in right principles and virtuous habits, as to exhibit more and more, in opening life, a *moral* beauty, which shall gladden the hearts of the good, and soften the mother's pang of separation, if Providence so require.

[BY MRS. HEMANS.]

They grew in beauty, side by side,
They fill'd one home with glee;
Their graves are severed, far and wide,
By mount, and stream, and sea.

The same fond mother bent at night
O'er each fair sleeping brow;
She had each folded flower in sight,—
Where are those dreamers now?

One, midst the forests of the west,
By a dark stream is laid,—
The Indian knows his place of rest,
Far in the cedar shade.

The sea, the blue lone sea, hath one,
He lies where pearls lie deep:
He was the loved of all, yet none
O'er his low bed may weep.

One sleeps where southern vines are drest
Above the noble slain:
He wrapt his colors round his breast,
On a blood-red field of Spain.

And one—o'er *her* the myrtle showers,—
Its leaves, by soft winds fann'd;
She faded 'midst Italian flowers,—
The last of that bright band.

And parted thus they rest, who play'd
Beneath the same green tree;
Whose voices mingled as they pray'd
Around one parent knee!

They that with smiles lit up the hall,
And cheer'd with song the hearth,—
Alas! for love, if *thou* wert all,
And nought beyond, on earth.

MISCELLANEOUS SELECTIONS.

EFFORTS AGAINST INTEMPERANCE.

The Society for the Promotion of Temperance in Haverhill and vicinity, have recently published their Second Annual Report. To show that ardent spirit is not necessary as a support under fatigue, or as a defence against the effects of heat and cold, they give the following plain statement of facts.

A farmer in Plaistow, who, though a temperate man, had always been in the habit of using spirit, and of furnishing it to his workmen, especially during the haying season, says, that last summer he constantly employed two laborers, and that he neither used any ardent spirit himself, nor gave it to them. During two days, however, he employed four additional laborers, in haying on the marsh, and *to them* he furnished two quarts of rum. In former years he usually provided two gallons for the same service. This farmer states that he has filled two large barns with hay and grain, while entirely abstaining from the use of ardent spirit (with the exception just made) without any inconvenience; and is fully convinced of the utility of total abstinence. Until this trial of the principle, he had no confidence in it.

A shoemaker in this vicinity, who had been for a considerable time addicted to the free use of strong drink, informs us, that for several years, he was so disordered as to be unable to work on his bench in warm weather—that since last March he has totally abstained from the use of distilled liquors.—During the past summer, he has been constantly able to work at his trade with perfect convenience, and is now satisfied, that his complaint was caused by the use of *rum*, though until his late experiment, he did not suspect it.

A farmer of the West Parish in Haverhill, who employs three workmen constantly, cultivates an extensive farm, and has filled two spacious barns with hay and grain, during the past season,—used no ardent spirits himself, and provided none for his laborers, in the course of the last year, excepting one gallon, which was drunk *exclusively by his extra laborers*, during eight days haying on the marsh. This farmer declares his full conviction that ardent spirit is worse than useless to laborers, under ordinary circumstances. He substituted beer, and molasses and water—and his workmen are equally satisfied with himself, of the utility of total abstinence from spirituous liquors.

A mechanic of this vicinity, together with his wife, and one or two others of his family, had become reduced by intemperance to the lowest stage of poverty and desolation; and two of them had been several times sent to the House of Correction, for drunkenness, rioting, and other vices. About two years since, this man and his family were taken into the employment of a farmer of Haverhill, on condition of their good behavior; and through the benevolent efforts of this gentleman, they were persuaded entirely to discontinue the drinking of ardent spirit—and they have totally abstained from its use for about a year past. The consequence is, that all the individuals alluded to, of that family, from habits of drunkenness, and many of its most disgusting kindred vices—from a state of loathsomeness, distressing to contemplate, have become entirely renovated in their conduct and appearance—temperate, moral, industrious, neat, and cleanly.

An individual of Atkinson, extensively known in this vicinity, as a worthy and most respectable citizen, entirely discontinued the use of ardent spirit in October, 1827, and has never used any since. During the intervening time, he has been exposed, probably, as much as any man in this section of country, both by day and night, to heats, and colds, and storms, and fatigue. His business consists principally in teaming and rafting; he employs from two to four men, constantly; and provides no ardent spirit for his regular laborers, though they are exposed equally with himself. This gentleman furnishes the following strong exemplification of the comparative *sustaining* qualities of rum, and water:—In the cold month of December, 1827, he, in company with another man, was employed at work in water during five successive days; and in that time, he took no cold, and suffered no inconvenience in consequence of abstinence; but is convinced he felt much better than he would, had he used ardent spirit; while the man who labored with him, and who used spirit freely, suffered so much from cold and fatigue, that he was obliged to abandon his work. This gentleman expressess his decided opinion, founded on his own experience, that the use of ardent spirit is totally unnecessary, and that it constitutes no defence against exposure, nor support under fatigue, but rather the contrary.

The manners and customs of India are subjects always interesting to readers in our quarter of the world. To the christian philanthropist, especially so, are all articles giving evidence of the progress of intellect, and a tendency to improvement in the views and practices of the people.

The following articles from the India Gazette are of this description. The first, entiled 'India Courts,' originally appeared in the '*Sumachar Durpun*' of Oct. 31st, and was republished in the India Gazette of Nov. 2d, with the head 'Spirit of the Native papers.'

INDIA COURTS.

The India Gazette of last Monday mentions that, on the fifth day of the present term, only five causes were sent down for trial in the Supreme Court. The number of causes for trial at the commencement of a term used to be more than twenty. The Hindoos are, it seems, learning wisdom from experience. Warned by the fate of so many great families, reduced to beggary by law, before their eyes, they have gradually admitted the conviction, that it is more advisable to compromise differences, than to entail on themselves the endless vexations, and the interminable expenses of a law suit. The late Mritunjuyn, a man of the most splendid intellect, and one of the Pundits of the Supreme Court, used to remark, that he had never seen a family go into the Supreme Court rich, who did not come out poor. Our own observation in some measure confirms this remark. Many who were formerly among the wealthy and noble, shorn of every thing by the expense of law suits, are now living in the greatest destitution. The rage for law was formerly so great as to resemble a mania. We can remember the time when a law suit in the Supreme Court was esteemed a token of respectability, and when to say that a man had two or three causes in equity, gave him as great distinction as to say that he had spent 20,000 Rupees at the Doorga Pooja. But the natives appear to have been satiated with law. They see the most magnificent mercantile establishments in Calcutta, carrying on their transactions with each other for 20 years, by mutual accommodation, without ever resorting to the Court; and the question naturally arises, 'Why cannot we decide our disputes in the same cheap way as our superiors do?' They see the English themselves consider a law suit as the *last* resort; and are becoming more and more convinced, that the plan of making it the *first* resort, so long an established custom among them, is any thing but wise.

THE DOORGA POOJAH.

[From the Sumachar Durpun, Oct. 17.]

The festival held in honor of *Doorga* has now closed, and business is again resumed throughout the country. It has been generally remarked that these festivals are gradually falling off every year in the spirit and splendor with which they used to be celebrated. We can remember the time when five times the number of entertainments and Nautches were given in Calcutta which have been exhibited this year. For this various causes have been assigned in the English papers of the Presidency. The *John Bull* remarks, that we have a satisfactory proof of their falling off in the complaints of the native gentleman themselves, that the '*Sahib-log*' do not care so much as they once did for the '*burra tammasha*.' The Editor says, 'that perhaps the native gentlemen themselves have discovered that there is great folly in throwing away their money on such spectacles, or perhaps not a few find that they have less to throw away than they had. The Nautches it must be confessed have of late acquired rather a bad name. For some years past, scenes of not a very creditable description have occurred at them: and the company, at all of them, has not been very select nor disposed to display that sobriety which is becoming.'

That the celebration of this festival has fallen off in its splendor there can therefore be no doubt. For this various reasons may be assigned. Many of the great families of Calcutta are become poor. Many who were once Baboos and filled the public eye, have nothing left but the empty title. Some have been reduced to poverty by vexatious law suits in the Supreme Court, some by their own indiscretion, and others by the subdivision of estates, under the operation of which every Hindoo family of renown gradually melts away. Some to acquire a name, have launched into such extravagant expenses in the celebration of poojahs, marriages and funeral obsequies,—the three great occasions of expense, the three great sources of poverty to the Hindoo,—as to be overwhelmed with debt, and incapable of any farther exertion. To these causes we may add the increase of knowledge, which, according to the Hindoo shastras, indisposes the mind to the performance of 'works.' Knowledge is spreading among the influential ranks of society, and creating a distaste for expensive exhibitions, which impair the fortune without gratifying the mind.

The celebration of this festival with such splendor is but of recent origin, and is confined almost exclusively to Bengal. Raja Krishna-chunder Roy was the first who imparted celebrity to this act of worship, and his example has been followed by those who have acquired wealth under the British Government, and are not afraid to exhibit it before their rulers, as in days that are gone.

DR. EDMUND CALAMY.

A very interesting Memoir of this eminent divine written by himself, entitled 'An Historical Account of my own Life with some reflections on the times, in which I have lived,' has recently been given to the public. It is now nearly a century since Dr. Calamy died. In the course of his Memoirs he treats wisely and pleasantly of distinguished characters and events; more particularly of the eminent Non-Conformists, or Dissenters, with whom he was associated; and by whom he was himself regarded with high esteem.

We select from these Memoirs the following curious anecdote.

I, this year, (1694) preached a funeral sermon for Mr. Samuel Stephens, a young candidate for the ministry, well known about the City. He appeared to be very hale, and of a good constitution, but was soon carried off by a malignant fever. I endeavored to improve such an affecting providence, by a suitable discourse, from *John* ix. 4. 'I must work the works of Him that sent me while it is day; the night cometh when no man can work.' I ventured upon one thing which had not been usual among Dissenters; to have the corpse present in the place of worship while I was preaching, which was at Mr. Richard Taylor's meeting-house, in Moorfields; and the people, when sermon was over, followed the corpse to the burial-ground, in Bunhill-fields. I was prevailed with to print the sermon; and that had an odd consequence, which no man could foresee.

Some years after, a young clergyman in the City, incumbent at Crooked-lane, had a fancy to preach this sermon, in his own pulpit, at the funeral of one of his parishioners; and if I, who was invited to the funeral, had not happened at that time to be out of town, I should have been one of his auditors. It so fell out, that a particular friend of mine had married the daughter of the deceased, which was the occasion of my being invited. My friend had the printed sermon by him, and had been reading it a little before, which was the occasion of the discovery. This clergyman had none of the best characters amongst his neighbors; and my friend, who was the son-in-law of the deceased, had intimated as much as that came to, to two other clergymen, relations of the deceased who were at the funeral.

These gentlemen, at their return from the funeral to the house of the deceased, spake to my friend in commendation of the sermon they had heard, and told him they hoped his parson was misrepresented by his neighbors. My friend told them, he agreed with them in approving the sermon, but he believed he could show it them in print, and he did so, and they read it over, and frankly owned it was the very sermon that they had heard, word for word, excepting only the character, which being given to a young probationer for the ministry, could not by any means have been applied to an elderly tradesman. And whereas I had prefixed an introduction before the reciting my text, which was a little peculiar, this gentleman had made use of that too, without variation, which made it more remarkable. The widow sent the parson half a guinea instead of an whole one, thinking that enough for reading another man's sermon, at her husband's funeral; and he, thinking himself affronted, and discovering his resentment, the thing came to be talked of, all over the parish, and was the occasion of the people's buying up all the remaining copies of my sermon. The parson, declaring over and over, that he had never seen my sermon, suffered much in his reputation; which I can truly say I was heartily sorry for.

FARMING.

The following hints from Flint's Western Review are valuable, and may through our columns meet some eye that may rightly appreciate them and use them well.

If one half the zeal, energy and expense that blots so many gazettes with low and coarse abuse, setting the community by the ears for the sole gain and the paltry purposes of a few demagogues and office seekers were bestowed on the advancement of agriculture; if the people were half as ambitious to improve and beautify their fields, as they are to settle the nation; and half as angry with thistles, thorns and poor fences, as they are with their political opponents, who, probably wish as well to the country as themselves, we should have more productive fields, less complaints of poverty, more ability to be charitable and munificent, and abundantly more good feeling. From Pittsburg to New Orleans the son ploughs as his father did before him, and the great mass of farmers are as stationary in their theory as they are in practice. Nine in ten of them believe, at this moment, that book farming is the mere useless, visionary dreaming of men that know nothing about practical agriculture.

We would tell them that England is the garden of Europe, simply because almost every acre of the ground is cultivated scientifically, and on principles which have been brought to the test of the most rigid experiment. We would tell them that New England, of whose soil and climate they are accustomed to think, as consigned by Providence to sterility and inclemency, is the garden of the United States, only because the industrious and calculating people do not throw away their efforts in the exertion of mere brute strength—but bring mind and plan, and system, and experience to bear upon their naturally hard and thankless soil. On every side the passing traveller sees verdure, and grass, and orchards, in the small and frequent enclosures of imperishable rocks; and remarks fertility won from the opposition of the elements and nature. After an absence of ten years, on our return to that country we were struck with this proud and noble triumph, conspicuous over the whole region.

The real benefactors of mankind, as St. Pierre so beautifully said, are those, who cause two blades of wheat to mature where one did before. The fields ought to be the morning and evening theme of Americans, that love their country. To fertilize and improve his farm, ought to be the prime temporal object of every owner of the substantial soil. All national aggrandizement, power and wealth may be traced to agriculture, as its ultimate source. Commerce and manufactures are only subordinate results of this main spring. We consider agriculture as every way subsidiary not only to abundance, industry, comfort and health, but to good morals, and ultimately even to religion. We shall always say and sing, 'Speed the plough.' We shall always regard the American farmer stripped to his employment, and tilling his grounds, as belonging to the first order of noblemen among us. We shall always wish him bountiful harvests, good beer, and moderate use of cider, and if he will rear it himself, of the grape, but none of the pernicious gladness of whiskey; and we shall invoke upon his labors the blessing of God, and say to him 'peace be within thy walls.'

MILTON HILL SCHOOL.

The following Circular has been recently issued by Mr. Thayer, of this city.

The custom, now so general among families, of leaving the city for the country, in the summer season, has hitherto been attended, in most instances, with serious disadvantages to the education of the young. Instruction has either been necessarily suspended, for a large portion of the year, and, habits of application in a great degree lost; or when circumstances have been such, that attendance on some school—even a good one—was possible, the methods of teaching (not to speak of books and other particulars not less important,) have been so different from those to which the pupil had become habituated, that much time has unavoidably been lost, in the double transfer which takes place, if the pupil returns, for the winter season, to his school in the city.

The only advantage gained by such arrangements, has been the improvement of health, which, it is believed, might be attained, without sacrificing mental cultivation, or retarding it by a change of schools.

Under the influence of these considerations, and pursuant to a suggestion presented in the late Annual Report of Chauncy Hall school, there will be established, on Milton Hill, in the ensuing spring, a school, to be connected with the above, in which a similar course of instruction will be adopted.

It is intended to be essentially a *working* school, although, by a systematic division of time, a liberal share will be appropriated to healthful and innocent recreation.

The principal permanent teacher will be Mr. Russell,* who will preside at the table in the family, in the absence of Mr. Thayer.

Mr. Thayer will instruct in the school on Wednesdays and Saturdays, and also for one hour every morning, at 6 o'clock. Mr. Durgin will have the control of C. H. school in Mr. T.'s absence.

No department embraced in the course at C. H. school, will be omitted at the M. H. school. Consequently, it is intended, that any pupil who may be transferred, for the warm season, shall keep equal pace with his classes in town.

Mrs. Thayer will undertake the domestic department, and every exertion will be made to render the children virtuous in their principles, and happy in their condition, as well as correct and gentlemanly in their deportment.

Churches of three different denominations of Christians, are near the site of the school, and parents may designate that, which they will have their children attend. Constant attendance on one of them, under a suitable protector, will be required, when illness or some other sufficient cause shall not prevent.

Within a short distance from the school, the tide flows, and furnishes a convenient and retired bathing place, which will be freely enjoyed under suitable aid and direction.

Milton Hill is so well known, that perhaps it is hardly necessary to say, it stands unrivalled for situation; is elevated, healthful, and picturesque—having a great variety of beautiful scenery, and a full view of Boston outer harbor and its numerous islands.

In extending thus the sphere of his efforts and superintendence, Mr. Thayer is not unaware of increased responsibilities incurred. At the same time, he contemplates with satisfaction, the many advantages with which his present undertaking is commenced—connected as it is with his immediate family arrangements, and other facilities for constant and regular direction, together with the aid of a teacher, already familiar with the routine of exercise, instruction, and government, adopted in Chauncy Hall. To parents and others who already patronize his efforts, Mr. Thayer can cheerfully pledge himself, that the branch of the school now about to be established, will interfere in no respect, with the operations of the school in town.

Pupils will have the privilege, if desired, of remaining at Milton Hill—without any additional charge—during the vacations, which will be the same as those at C. H. school.

TERMS—$50 a quarter, which will include board, washing, mending, stationary, and all books required in school, excepting Classical and French books.

*** Pupils to furnish their own beds and bedding.

Application to be made at Chauncy Hall, or at No. 7 Arch Street, at any time previous to the 1st Monday in May, when the school will be opened. It is, however, desirable, that as much notice as practicable, should be given.

Chauncy Hall, Boston, Feb. 1830.

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* Mr. R.'s health having now become reestablished, he will take the general superintendence of the pupils in their exercise and recreations, as well as in their branches of study.

ATHENEUM—THIRD SERIES.

JUST published by JOHN COTTON, 184 Washington Street '*The Atheneum, or Spirit of the English Magazines*,'—No. 10—Vol. III. for February 15, 1830. Feb. 20.

LIBRARIES FOR YOUTH, *uniformly bound.*—With upwards of 900 engravings.

MUNROE & FRANCIS having been long engaged in the publication of books for children, of a highly moral and entertaining character, and believing that a more extensive circulation of them would be advantageous to the rising generation, they have projected the plan of having a select number uniformly bound into one series, comprising eighty-seven volumes, excluding every thing sectarian or frivolous, and offering them as the best and cheapest foundation which can be laid for a youth's library in all the school districts of New-England.

Every one knows how important it is that the minds of children should be well occupied, in order to prevent vicious imaginations, and firmly to impress good principles; and what can subserve this great end more effectually than the establishment of appropriate libraries, which shall possess powerful attractions, and by the aid of pictures and entertaining narrative, keep up enlivened attention?

Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises: such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

The books now selected can be read with as much pleasure by the adult as by the child, and most of them will be found to contain the elements of all that instruction which is now given to the public in lectures and publications of 'useful and entertaining knowledge.' They need only allude to the writings of such a constellation of female worthies as Edgeworth, Trimmer, Hamilton, Hofland, Mant, Helme, Hughs, and others, to confirm this assertion. A few in the series will be found suited to very young minds. 'Begin with the infant in the cradle,' and let the little children have their books as well as those of larger growth. But there will be so great a variety, that no age need be excluded the use of the Juvenile Classics.

Annexed, is a catalogue of the works now prepared, and it will be perceived by those acquainted with the books, that they have divided many of the larger kinds into two volumes, for the purpose of having the whole set better adapted for extensive distribution. This Catalogue is also inserted in each volume, and will serve as an index to the series. Care has been taken to have the books firmly and neatly bound, without too much regard to exterior beauty.

In many towns Juvenile Libraries have already been established; and clergymen keep this class of books for week-day circulation among their little parishioners. Under the persevering efforts of Mr. JOSIAH HOLBROOK, lyceums are forming, and infant schools rising, in every place where a knowledge of their advantages is understood. It was from the suggestion of this gentleman that the present plan arose, and they hope to make it an object, both as regards price and intrinsic value, for all school districts to second their wishes.

The price of the set, 87 volumes, is only 23 dollars, which is considerably less than half the retail price of the same books sold separately; and when the great number of engravings and the great diversity of matter, all combined in one uniform plan, are taken into view, it must be considered very low.

The books may be seen at 128 Washington Street, Boston.

CATALOGUE of the Juvenile Classics already published, and uniformly bound into 87 volumes.

1 Belzoni in Egypt. 2 Adventures of Congo. 3 The Crusaders. 4 Parry's Voyages. 5 Wars of the Jews. 6 Portraits from Life. 7 Adelaide. 8 Columbus. 9 Cortez. 10 Elements of Morality. 11, 12 Conversations on Common Things. 13 Eugene and Faithful Girl. 14, 15 Evening Hours. 16, 17 Familiar Tales. 18, 19 Frank. 20 Food for the Young. 21 Godfrey Hall. 22, 23 Harry and Lucy. 24, 25, 26 Harry and Lucy concluded. 27 Infantine Stories. 28, 29 Juvenile Plutarch. 30 Little Henri. 31 Life of Linnæus. 32 Mary and Cat, White Kitten, Sproat's Stories. 33, 34 Mirror. 35 Rosebud and Ryhmes. 36 Old Daniel. 37 Original Poems. 38 Little Grammarian. 39 Pizarro. 40 Poetry without Fiction. 41 Roman Stories. 42 Rose Grant. 43 The Robins. 44, 45, 46, 47 Rosamond. 48, 49, 50, 51, 52, 53 Parent's Assistant. 54 Smuggler's Son. 55 Stories worth telling. 56, 57 Story Teller. 58, 59 Stories from Scripture on a new plan. 60 Stories for Emma. 61, 62 Tales for Ellen. 63 Tales for Boys. 64 Tales for Girls. 65 Pemberton Family. 66, 67 Trimmer's England. 68 Nina. 69 The Pearl. 70 Young Naturalist. 71 Young Cadet. 72, 73 Young Americans in England. 74 Little Flora. 75 Mythology 76 Universal History. 77 Grecian Biography. 78 Roman Biography. 79, 80 Sandford and Merton. 81 Alfred Campbell. 82 Daughter of a Genius. 83, 84 Western-heath. 85 Æsop in Rhyme. 86 Marmaduke Multiply. 87 Fables for the Nursery.

☞ Gentlemen wishing these books for particular libraries, can have them ornamented in any style they wish. 4sw. eow6m. Feb. 27.

LIBERAL PREACHER, *for March.*—Just published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for March, 1830, containing a Sermon by the Rev. EZRA S. GOODWIN, of Sandwich, Mass.—On the '*Secrecy of the Soul in Communion with God*,'—from 1 Kings xix. 12, 13. March 6.

A. U. A. TRACT—No. 33, *(First Series.)*—"On Christian Salvation." By BERNARD WHITMAN, is this day published, by GRAY & BOWEN, No. 135 Washington Street.

NOTICE. The General Agents of the Amer. Unit. Assoc., would respectfully give notice, that they have appointed Mr. CARROLL, Bookseller, *New-Orleans*, agent for the sale and distribution of Tracts in that place. March 6.

CHRISTIAN REGISTER.

THE Christian Register is published every Saturday morning, near the corner of Washington and School-streets—over the Washington Circulating Library.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

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To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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